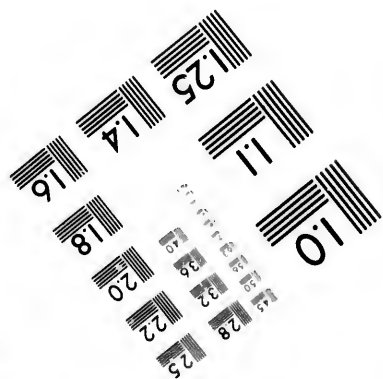
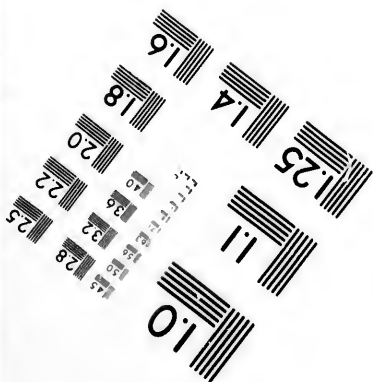
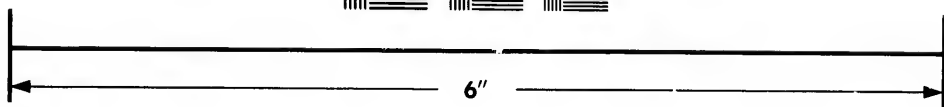
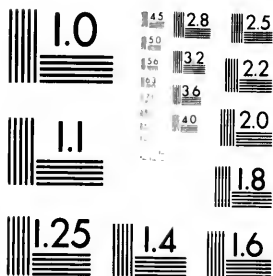


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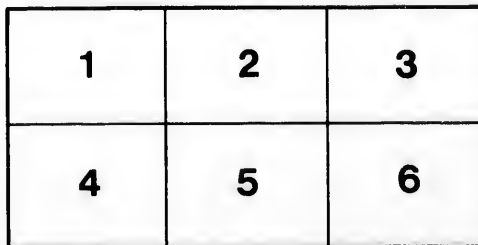
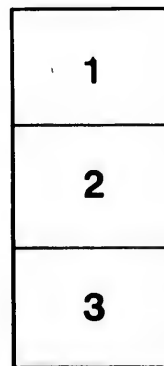
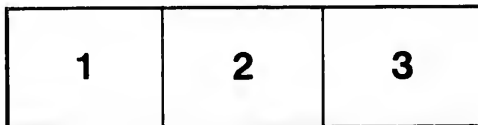
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SKETCH

OF THE

History of St. Andrew's Lodge,

OF

ANCIENT, FREE AND ACCEPTED MASONS,

No. 16, G. R. C.,

Toronto.



BY

V. W. Bro. JAMES BAIN, P. M. & P. G. S. B.



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S K E T C H
OF THE
HISTORY OF ST. ANDREW'S LODGE, NO. 16,
TORONTO.

BY V. W. BRO. JAS. BAIN, P. G. E.

Masonry being diffused over the four quarters of the Globe, it need not surprise us to find it pressing forward in the van of civilization, following close upon the heel of the early settlers of the Province, and shedding its benign influence amidst the aboriginal forests.

What is now the metropolitan city of Upper Canada, (or Ontario,) was, in the year 1793, but a collection of Indian wigwams; innumerable flocks of wild fowl darkened the waters of the bay, affording sustenance to the natives, and tempting the adventurous emigrant to settle in their locality; yet from documents now in possession of the Craft, we find among the first things marking the change about to take place was the formation of a Masonic Lodge, to bind together the few sons of light who had found their way hither. This Lodge, afterwards identified through its members with St. Andrew's, met in this city, then known as Little York, under the name of Rawdon Lodge, from 1794 to the year 1800; and from that time downwards, Masonry has had a local name and habitation amongst us. Still, in 1820, when Governor Simcoe selected York as the seat of his Government, the number of his inhabitants did not exceed 1,000.

St. Andrew's Lodge met for the first time, under a Dispensation from the M. W. the Grand Master of the Grand Lodge of England, on Friday, the 27th December, 5822, being the festival of St. John the Evangelist. It met at an Inn kept by one Jordan, on King Street, near the residence of the late Charles C. Small, Esq.

The R. W. Bro. James Fitzgibbon, Dep. Prov. Grand Master, having read the Dispensation, proceeded to install the following brethren as officers of the Lodge: Bro. Sir William Campbell as W. M.; Bro. Thomas Ridout (Surveyor General for Upper Canada) as S. W.; Bro. John Henry Dunn (Receiver General) as J. W.; Bro. John Beikie, Treasurer: Bro. Benjamin Turquand, Secretary; Bro. Thomas Fitzgerald, S. D.; Bro. Geo. Hillier, J. D. Having adopted a code of By-Laws, petitions for initiation into Masonry were received from the two sons of Bro. Senior Warden, (George and Thomas Gibbs Ridout); and at the regular meeting held on Friday, 21st March, they were balloted for, accepted, and initiated.

The Lodge having been thus duly put in working order, appears thenceforth to have been conducted with a regularity and correctness only to be accounted for, by granting that its originators were well-skilled Masons.

From time to time, important additions were made to their number. The late Bros. James G. Chewett, Dr. Widmer, Justice Sherwood, Justice Hagerman, and others, were initiated in the Lodge in its first year; and at the regular meeting in November, 5823, the R. W. Dep. Prov. Grand Master presented the Lodge with its Warrant from the Grand Lodge of England, numbered 487 on the English Registry, and No. 1, on the Provincial.

At the regular meeting on the festival of St. John the Evangelist, (27th December) 5823, Bro. George Hillier was duly installed as W. M. of the Lodge.

Brother Hillier (I am informed by Bro. George Ridout) was a Major in the British army, and pri-

vate secretary to Sir Peregrine Maitland, Lieutenant Governor of Upper Canada.

It is an established maxim of Freemasonry, that where brethren cannot meet in harmony it were better that one or both should retire. The early history of the Lodge exemplifies this wise maxim. A letter had apparently been received from Brother Stephen Jarvis, which was submitted to the Lodge; and at the meeting in August, 5823, the following resolution was put on record: "That the brethren, whilst they acknowledge the force and propriety of the reasons which have induced the determination announced in his letter, regret that such reasons should deprive the Lodge of so effective a member as Brother Jarvis." The letter on which this resolution was based has been lost; but I think there can be little doubt it referred to some misunderstanding with a brother.

A more pleasing incident appears in the visit of R. W. Bro. Simon McGillivray, Provincial Grand Master, at the regular meeting in March, 5825. He was unanimously elected an honorary member of the Lodge.

Bro. Hillier was succeeded in the Oriental Chair by Bro. Beikie, who was duly installed 27th Dec., 5825. Bro. Beikie appears to have filled the office of Clerk of the Executive Council, and was a Justice of the Peace for the Home District. He continued to act as W. M. till December, 5826, when from some cause unexplained, the Lodge suddenly ceased to meet; the minutes close quite abruptly on the 9th of that month. The only conjecture I can form on the subject is, that it was caused by the excitement then beginning to prevail throughout the United States and Canada, in reference to the abduction and supposed murder of one Morgan, a member of the Fraternity, residing in western New York; and who, having threatened to publish a work which would reveal the secrets of the Order, was suddenly abducted from home, and never afterwards seen by his friends. He was traced to Lewiston, and thence to Fort Niagara; but no further

clue to his fate could be obtained. A Committee of the State Legislature, appointed to investigate the matter, reported that he had been murdered, and such was the belief of many, though no positive evidence to that effect could ever be obtained.

An intense excitement arose against the Masonic body, on whom the crime was charged, and a strong persecution of the Order followed. Masonry was too strong to be thus put down; but most of the Lodges in the Northern States ceased to work, and for many years few dared avow themselves to be Masons. As the larger number of the members of St. Andrew's Lodge held office under the Government of Upper Canada, and as the crime charged upon the Craft was said to have been perpetrated by Canadian Masons, it is not unlikely that these brethren deemed it politic to avoid any suspicion as to their impartial administration of justice, by yielding to the passing prejudice and abstaining from attendance at the Lodge; hence, I think, the discontinuance of its meetings at this time.

But from whatever cause, certain it is, that for three years, viz., from 9th December, 5826, to the 28th December, 5829, no meetings of the Lodge were held. On that day, being the festival of St. John the Evangelist, the Lodge was resuscitated. This was accomplished through the truly masonic feeling of the members of a Lodge which had meanwhile been established in Toronto (or York, as it was then called.)—St. George's Lodge, No. 9, Prov. Grand Register.

The history of this Lodge, afterwards so interwoven with that of St. Andrew's, and through which the latter is linked with the first Lodge established here, (as previously stated,) may now be appropriate.

Rawdon Lodge, it will be remembered, met in 5793, and continued to do so up to 5800. From what documentary evidence we possess we infer that the Warrant under which it worked had been one of those called Military Warrants, granted by H. R. H. The Prince of Wales to several Regiments

in the British Army, and probably brought to this province by a Regiment known as the Queen's Rangers, this Regiment was raised chiefly with a view to service in this country, and was largely composed of artificers and men of intelligence. Many of these remained in the province, and it is not improbable the Warrant may have been left in the hands of some of those brethren settled in this place, and have been used by them to open what is known as Rawdon Lodge.

But, however, these brethren came by their Warrant, certain it is, it was from the Prince of Wales, and that they worked under it till 1780; when doubts arising in their mind as to its perfect legality they surrendered it and took out one from R. W. Bro. William Jarvis, then acting as Pro. Grand Master, with the number 16, P. G. R. Under the name then of Lodge, No. 16, the brethren of the former Rawdon Lodge continued their work, meeting, as I am informed, in a building situated not a hundred yards from our present hall; it stood, I am told, about where the Beaver Insurance Office, Toronto Street, now stands. Unfortunately its records have been lost, and we cannot trace its operation; but some old brethren have stated that for a time it was removed some miles up Yonge street.

In the records of St. George's Lodge, I find it meeting on the 23rd April, 1785, or, at all events, a number of brethren met on that evening under its Warrant, though whether the Lodge was then dormant cannot be positively known.

At this meeting these brethren formed themselves into a Lodge, and having surrendered the Warrant of Lodge No. 16, applied for a new Warrant under the title of St. George's Lodge, No. 9, P. G. R.

The following brethren, most of whom had been members of Lodge No. 16, were its first officers:— Bro. Robert Meighan, W. M.; Bro. Alex. Burnside, S. W.; Bro. George Bond, J. W.; Bro. Thos. Wallis, Treas.; Bro. John Fenton, Sec'y; Brothers John Sparks and John Davis, Deacons.

The Lodge continued to work thenceforth up to the period when, as I have already stated, St. Andrew's Lodge, No. 1, was by its means resuscitated.

The following resolutions will explain how, by a noble act of self-denial and truly fraternal feeling, this was accomplished.

At the meeting of the Lodge, held 17th December, 1829, it was moved, seconded and unanimously resolved:

"That St. George's Lodge, No. 9, be dissolved when closed, and that the W. M. be instructed to resign the Warrant of said Lodge into the possession of the Prov. Grand Master." Thus having ceased to exist as a Lodge, the brethren uniting themselves with the remnant of St. Andrew's Lodge met on the 28th of the month, and re-opened that Lodge. Our worthy brother, Afilo De Grassi, with commendable zeal obtained the affidavits of several of the old members of St. George's Lodge to these facts; I copy that of the late Bro. Charles Baker.

"The reason the Warrant of Lodge No. 9 was returned to the P. G. M. was on account that the Jewels and other property of the Grand Lodge was given into the keeping of No. 9, and Lodge No. 1 having been dormant for two or three years it was thought advisable as it was a senior Lodge to try and revive it. Signed,

"CHARLES BAKER,"

A Member of St. George's Lodge, No. 9.

WITNESS, A. DE GRASSI.

TORONTO, Nov. 23rd. 1861.

Thus did St. Andrew's Lodge become the heir of the antiquity of the Lodges named, and through its membership affiliated with those masons who first reared an altar to Masonry in this place.

The Lodge, now re-animated, proceeded to elect a W. M. and other Officers; when Brother Walter Rose was chosen W. M. and duly installed into that high office. He was succeeded by Brother Turquand, who had held the office of Secretary from its formation in 1822 to 1826, and was at the

time Deputy Receiver General of the Province; He occupied the Oriental Chair for two years, during all which time the Lodge kept improving in vigor, numbers, harmony and usefulness.

At this time the Lodge met in a small wooden building which stood on what is now Colborne street, then called Market Lane, it was occupied also as a school room, being rented by the Lodge for that purpose, as well as for the purposes of a church, as appears from an application made on behalf of the Baptist denomination by David Patterson, Esq. The exact site of the building was in the rear of what is now Bro. James E Smith's store on Church street.

On the 27th December, 5832, (being St. John's day,) Brother Thomas Carfrae was installed W. M. of St. Andrew's Lodge, in room of Brother Turquand. Shortly after which it became involved in clouds and darkness; whether attributable to the apathy of the members, the bad management of its Master, or, what I think most probable, the alarm produced in Canada by the appearance of cholera, (inducing the avoidance of public meetings and late hours); the meetings seem to have been less frequent, and the Secretary's duties, so essential to the welfare of any Lodge, sadly neglected. Brother Carfrae seems nominally to have been Master of the Lodge up to 5840; but does not appear to have made any effort to re-animate it. Possibly the rebellion of 1837 occupying so large a share of men's minds at this time may have presented obstacles which the W. M. might not be able to overcome.

Thus, from November, 5834, to January, 5840, no meetings of the Lodge appear to have been held, and this time it was to the zeal and energy of Brother T. G. Ridout, aided by some of the oldest members of the Lodge, that it was indebted for its prolonged existence.

At a meeting specially called, and held on

Tuesday, the 27th day of January, 5840, the following resolution was adopted:—

“That the brethren present feel it their duty, in order that the principles of our ancient and honorable institution may be more generally diffused, to re-organize St. Andrew’s Lodge, No. 1, and that the present moment is extremely auspicious for that object.”

Eighteen members of the Lodge appear on the minutes as being present, and several visiting brethren applied for affiliation. They proceeded energetically to bring the Lodge into working order; appointed a committee to revise the by-laws, and another to enquire into the title of the Lodge to the room in Market Lane, and to make arrangements with the Corporation respecting it. From that time forward the Lodge grew and prospered. On the Festival of St. John the Baptist, the 24th June, 5840, Brother Thomas Gibbs Ridout was installed W. M., under whose able guidance it assumed a position second to none, and his judicious management and thoroughly masonic conduct was well understood and appreciated by the brethren. On his retiring from the chair in 5842, an emergent meeting was called for the purpose of presenting him with a piece of plate, at which sixty-three of the brethren were present. I quote a few sentences of Brother Ridout’s reply to the presentation.

“The revival and flourishing progress of Freemasonry in this part of Canada, within the last three years, is a gratification in which we all participate; and may be considered the inestimable work of the Great Architect of the Universe, as the means of promoting brotherly affection and good will amongst men; so that Faith, Hope, and Charity, the leading principles of our Order, may be thereby firmly established on the three great pillars of wisdom, strength, and beauty.

There are some incidents in the history of the Lodge which may be properly mentioned now.

Thus, in 5840, a vote of thanks is recorded to

Brother Colonel Chisholm, (father of Brother Chisholm of Oakville), "for his kind interference in a high quarter in the behalf of Masonry in general, and particularly in respect to this Lodge."

Col. Chisholm was a leading member of the Legislature and on the most friendly terms with the Lieutenant-Governor, Sir Francis Bond Head. We may presume that it was in this direction his interference had been so beneficial as to call forth the thanks of the Lodge.

At the meeting held September 8th, 1840, the Lodge was ordered into mourning for two brethren who had held a prominent place in the hearts of Canadian Masons. The Right Hon. the Earl of Durham, Deputy Grand Master of the Grand Lodge of England; and Simon McGillivray, Esq., Prov. Grand Master.

His Lordship, by his urbanity and kind fraternal feeling, greatly helped to mollify the passions and assuage the rancour produced by the rebellion of 1837. Few politicians are aware how much the influences of Freemasonry, (that charity which thinketh no evil, and allows the most perfect freedom of opinion,) has been the means of uniting in one the most conflicting elements, and removing the acerbity and bigotry of sectarian or political feeling.

St. Andrew's Lodge, to many of whose members his Lordship was personally known, and the Craft in Canada in general, for whose welfare he ceaselessly worked, did well to pay this last mark of respect to so eminent a brother.

Brother Simon McGillivray who, as we have seen was elected, in 1825, an honorary member of the Lodge, besides occupying the highest position in the Craft in this Province, had rendered himself individually popular with the brethren, and his untimely death might well therefore draw forth the sympathy and regret of the Lodge.

The Festival of St. John the Evangelist, 1841, was a red letter day in the history of the Lodge, it

was kept with unusual magnificence. In the forenoon the brethren went in procession to St. Andrew's Church, where a sermon was preached to them by Brother Leach; in the evening they again formed in procession, and by torch light proceeded to Government House, returning to the North American Hotel, where a supper was provided for them.

In 5843 the Lodge was removed from Market Lane to Turton's Buildings, King street, west, afterwards known as Lamb's Hotel, (this block of buildings was taken down in 1864.) Here the Lodge continued to meet till the 24th June, 5848, when it was removed to the upper story of Beard's Hotel, (afterwards Russell's, situated at the corner of Church and Colborne streets.

The expiry of their lease in Market Lane, and subsequent removal, seem to have begat a desire on the part of the members of the Lodge to have a proper masonic hall. Accordingly I find that on the 16th of April, 5842, a committee was appointed to confer with the Corporation of the City as to the terms upon which they would lease, to the Masonic body of Toronto, 2 lots fronting on Market Lane. The Committee reported and further negotiations took place, but no action followed. In October, 5844, a resolution was passed to purchase the old Commercial Bank building on King street (late the Globe newspaper office,) but the funds necessary for that purpose were not forthcoming.

Again, in 5851, a committee of three was appointed to confer with the Ionic and other Lodges, respecting the propriety of obtaining a suitable room in which all the Lodges could assemble.

At the Regular meeting held 24th June, 5853, a deputation appeared from King Solomon's Lodge, with a proposal for leasing of Lodge rooms jointly, and a committee was appointed to confer with them on the matter; but the then existing differences between the Provincial Grand Lodge of Canada, to which King Solomon's Lodge adhered,

and those adhering to the Grand Lodge of England, prevented a mutual understanding being come to.*

Thus all attempts to obtain a common hall for the fraternity became abortive.

St. Andrew's Lodge, meantime, leased the third floor in the St. Lawrence Hall buildings, where it continued to meet from the 12th July, 5856, to 13th April, 5858; when, in 5857, a proposal was made by Bro. Abraham Nordheimer to devote the upper floor of the building then being erected by him to the purposes of a Masonic Hall. A committee was accordingly appointed to examine plans, &c., and report, which having been done, a further committee was appointed to confer with the Lodges and Chapters of the city, and finally a resolution was come to to lease the proposed premises; and what was henceforth to be considered as the Masonic Hall of Toronto, was taken possession of and duly consecrated on the 13th April, 5858, by R. W. Bro. Thos. G. Ridout, Dep. Prov. Grand Master, in presence of a large assembly of the brethren.

This digression having led us, however, beyond the period to which I traced the history of the Lodge, I now return to the time when Bro. Ridout vacated the Oriental Chair. He was succeeded by Bro. McClure, who was installed on the festival of St. John the Baptist, 5842, and held the office of W. M. for two years, when, in 5844, the Lodge unanimously again elected Bro. Ridout to that high and important office. Although Bro. Ridout's whole soul was in the welfare of the Lodge and the good of Masonry, his age and coming infirmities counselled, that while deferring to the unanimously expressed wishes of the Brethren that he should again preside over them, it be stipulated that it should only be for one year. Accordingly, in 5845, Bro. Francis Richardson was duly installed his successor.

* P. S. Since the above was written, the five Lodges in Toronto have united in leasing the present handsome hall, thus accomplishing the object aimed at in 5851.

It was during the period when Bro. Richardson filled the Chair, that the first steps were taken which eventually led to the formation of the Grand Lodge of Canada.

As far back as 5842, a strong desire appears to have been felt for the establishment of a Grand Lodge in the Province, and grew stronger year by year. Accordingly, I find the following resolution recorded in the minutes of meeting held 13th May, 5845:

“That the Secretary do write to the several Lodges now in operation in Canada West, to inform them that Bro. Ridout is about to proceed to England, and that he will be in communication with the Grand Lodge.

“That it is the intention of this Lodge to solicit the appointment of a Prov. Grand Lodge, and will recommend that Bro. T. G. Ridout be the Prov. Grand Master; and St. Andrew's Lodge solicits the concurrence of the other Lodges therein.”

In accordance with this resolution, at an emergent meeting held 30th May, an address was presented to Bro. Ridout on his leaving for England; and the result of the action of the Lodge was, that in August, 5845, a Provincial Grand Lodge was opened at Hamilton, Sir Allan N. McNab having been appointed Prov. Grand Master, and Thos. G. Ridout Dep. Prov. Grand Master.

The following Lodges were represented:—St. Andrew's, Toronto; Barton, Hamilton; Belleville, Belleville; St. John's Kingston; Unity, Whitby; St. John's, Grand River; Simcoe, Simcoe.

Some measure of self-government was thus obtained by the Craft in Canada, eventually leading to complete independence.

It was also during the Mastership of Bro. Richardson that an interesting event occurred, viz., the swarming, if I may so call it, of a new Lodge from St. Andrew's. The following address, which was

delivered by the W. M. of the new Lodge, at the regular meeting held June 9th, 5846, will show the truly masonic feeling which characterized the proceeding.

The W. M., Bro. Henry Sullivan, read as follows :

“WORSHIPFUL SIR AND BRETHREN,—For myself, and on behalf of the brethren of the Zetland Lodge, now about to separate from the Lodge of St. Andrew, I feel it to be no less a pleasure than it is a duty, to express our obligations to you for our first initiation and advancement in the ancient and honourable mysteries of the noble Craft of Masonry.

“The great success of the institution in this city, the accession of numerous brethren to your Lodge, has made it, in a great degree, necessary that a division of the Brethren into separate Lodges should take place; but this happy event has not rendered a separation in heart or true masonic brotherhood a necessary consequence.

“Initiated into the mysteries of the Craft by the instructions of your body, fortified in our present knowledge by your brotherly aid, we have dared to launch our small vessel and proceed upon our voyage, as we trust, with your best wishes and prayers for our success.

“We have assumed the name of our noble and illustrious Grand Master, and have, in your example and in that name, great inducements to prosecute our work with zeal and activity. We are sure that you, Worshipful Sir and Brethren, will look upon our efforts with brotherly regard, and with a true masonic desire for our welfare; and I assure you for myself and for my Brethren of the Zetland Lodge, that we have in our hearts, and will retain fresh in our memories, the many hours of happy intercourse we have spent in your society: and we ask of you what I am sure you will freely accord—the hand of fellowship, the assurance of good feeling, the reciprocation of kindly offices, and the

constant brotherly aid so accordant with the mystic constitutions of our ancient Order, and which it will be as grateful to our feelings to receive, as it will be becoming and worthy in you, the brethren of our mother Lodge, to bestow. With these feelings, Worshipful Sir and brethren, for myself and in the name of the brethren of the Zetland Lodge, I respectfully and cordially bid you farewell."

To this address a reply was given, from which I will merely quote the first paragraph: "The W.M. of St. Andrew's Lodge directs me to communicate to you the congratulations of himself, the Wardens, and brethren of St. Andrew's Lodge, upon the opening of the Zetland Lodge; and to assure you that the regret which all feel at losing so many respected and esteemed members from our ranks, is alone compensated by the pride and pleasure with which we contemplate such a Lodge springing from amongst ourselves."

Thus was the first offshoot from St. Andrew's Lodge established. It continued to work up to the year 5861, under the Mastership of Brothers Henry Sullivan, Henry Croft, William Antrobus Holwell, and Adam Wilson, at which period it ceased to meet.

Bro. S. B. Campbell succeeded Bro. Richardson as Master of St. Andrew's Lodge, and was installed June 24th, 5847.

In 5848 Bro. Ridout was, for the fourth time called from his retirement to rule the Lodge. It was under his Mastership at this time that he initiated a brother whose name is now familiar to every Canadian Mason—one whose zeal and energy has helped much to promote the noble science and royal art throughout this Province: I refer to the R. W. Bro. Thomas Bird Harris, Grand Secretary of the Grand Lodge of Canada. He was initiated 10th October, 5848.

In December of this year, the Ionic Lodge was formed, being the second that had sprung from St.

Andrew's as its parent Lodge. Its career has been marked by a purity of work and harmony of feeling which reflects on all its members the highest credit. May it ever be distinguished for fraternal love and honourable sentiment.

Bro. Ridout was succeeded by Bro. Hugh Scobie (editor and proprietor of the *Colonist* newspaper), June 24th, 5849, who occupied the Oriental Chair till June, 5851: when, as if the brethren felt that their venerated Past Master, Bro. Ridout, was their natural head and Master, they, for the fifth time, placed him in that elevated position. He, however, only filled it one year, being succeeded by Bro. F. W. Barron (Principal of Upper Canada College), June 16th, 5852, under whose able and instructive teaching the Lodge continued to prosper, and the brethren to improve in masonic knowledge. So deeply were the brethren interested in the able and instructive teachings of the W. M., that on application to the Prov. Grand Master, a dispensation was obtained for his continuance in the Oriental Chair on the expiry of his term of office; and on his leaving it in 5855, an address was presented to him from the Lodge, along with a suitable testimonial, to which he gave an able and lengthy reply, full of masonic truth. I regret that its length forbids me here introduc'dg it; but it may be profitably read in the records of the Lodge. I shall only quote its concluding paragraph:

"I cannot close this, my final address to you, without thanking you most cordially for the kind support you have invariably given me. Believe me, the success of your Lodge has been owing to no one individual; the true solution is to be found in the fact, that the brethren have attended the Lodge with benefit, and therefore pleasure, to themselves. The ashlar upon which we have worked have been gradually smoothed and prepared without too rude a blow, producing an unseemly fracture; may it ever be thus with you. May those kindly feelings, and that amenable conduct which you

have invariably extended to me, be continued to your new Master, who is fully deserving of them all; and may the G. A. O. T. U. continue to support your Lodge, by cementing and adorning it with every moral, social, and religious virtue. And from my heart, overflowing with gratitude to the Most High for all his mercies, I pray for this, my mother Lodge, that length of days may be in her right hand, and in her left, riches and honor; may her ways be ways of pleasantness, and all her paths be peace."

It was during the Mastership of Bro. Barron that, to meet the evils incurred in Britain through the war with Russia, a patriotic fund was established. In aid of this fund, St. Andrew's Lodge contributed fifty pounds sterling.

It was at this time, also, that, by a fortunate circumstance, a valuable portion of the records of the Lodge were recovered. These had for some years been unaccountably missing, but were now restored to the Lodge, as the following resolution will explain. At the regular meeting of the Lodge, held February 8th, 1853, a vote of thanks was passed "to Bro. J. G. Howard, for his forethought and regard for the interests of the Lodge, in securing for it certain of its records which he had found exposed for sale at a public stall."

Bro. Jamieson was the successor of Bro. Barron. He was installed June 24th, 1855, and held the office of Master till June, 1856, when Bro. S. B. Harman was installed in his stead. It were needless in me, knowing the high and honorable position Bro. Harman continues still to occupy in the minds of the brethren, not only of this Lodge, but the Craft generally, to say that his Mastership was marked by urbanity, dignity, and true masonic progress.

A third Lodge sprung from St. Andrew's at this time. At the regular meeting held Nov. 11th, 1856, seven brethren presented a petition, praying this Lodge to recommend their application to the Grand

Lodge of England for a Warrant to work under the name and style of St. John's Lodge, Toronto, which prayer was unanimously acceded. Thus sprung from St. Andrew's Lodge its youngest but strongest child; may the motto it has selected for its banner ever distinguish it: "May Brotherly Love continue."

About this time a subject of deepest interest was being discussed in the several Lodges, and the records of St. Andrew's show that it took an active part in these discussions. For some time a feeling of discontent and dissatisfaction had been felt with the manner in which the Grand Lodge of England had attended to the business of the Lodges in the Province; they felt, too, that the Craft was sufficiently strong in numbers and intelligence to be able to act independently; and although the establishment of a Provincial Grand Lodge, as mentioned in a former part of this sketch, had afforded some measure of relief, it was now felt to be altogether insufficient to meet the growing wants of a rapidly increasing fraternity.

Irritated by neglect and other causes, some few of the Lodges had by this time thrown off their allegiance, and assumed the title of the Grand Lodge of Canada.

With these St. Andrew's Lodge could not sympathise; every legal method of obtaining redress must first be tried before adopting a policy which might encourage insubordination, favor schism, and mar the unity of the masonic edifice. They therefore, with the larger number of Lodges in the Province, adhered to the Provincial Grand Lodge and its petition of grievances. And it was not until these had received a decided refusal by the parent Grand Lodge that St. Andrew's Lodge, surrendering its Warrant, joined with the Provincial Grand Lodge in declaring themselves an independent Grand Lodge, under the title of the Ancient Grand Lodge of Canada.

It was on the evening of September 9th, 1857, that

this resolution was come to; and on the 15th July, 5858, a union having been effected between the Ancient Grand Lodge and the Grand Lodge of Canada, the united bodies met for the first time in the Hall of this Lodge.

Meantime the Lodge had been under the able government of Bro. F. W. Cumberland, installed June 24th, 5857, and of Bro. W. G. Storm, installed June 24th, 5858.

On the evening of the 16th Nov., 5858, the Lodge was honoured by a visit from the M. W. the Grand Master; when Past Master Brother Richardson exemplified the work in the three degrees; and on the evening of June 24th, 5859, St. Andrew's Lodge had the honour of initiating a movement of the highest Masonic import, I refer to the proposal to erect a Masonic Asylum, for aged and indigent Masons. A resolution declaring the present a fit and proper time for exhibiting the benevolent principles of the Order, and to memorialize the Grand Lodge on this important subject, was unanimously agreed to, and a committee appointed to prepare a memorial on this subject, this memorial I am happy to say received the warm approval of Grand Lodge, and steps were taken to accomplish this desirable object, and though progress has been hitherto slowly made with that view, yet still progress has been made, and I hope shortly to see this public testimony to the noble principles of our Order adorning some conspicuous site in our land.

In September 5859 the Lodge received its present number, (16) on the Register of the Grand Lodge of Canada, being by a curious coincidence, the same as that previously borne by a Lodge, with which as we have seen, its early history was intimately associated.

A very handsome present was at this time made to the Lodge, in the shape of a very superior oil painting, of our esteemed and honoured brother M. W. Past Grand Master Harington. The thanks

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of the Lodge were ordered to be conveyed to Brother Harrington for his handsome and valuable gift, and the picture now adorns the wall of the Lodge Room.

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Bro. W. R. Harris was installed as Master of the Lodge, in room of Bro. Storm June 25th, 5860, and was succeeded in 5861 by Bro. W. F. McMaster, during whose mastership the Lodge was called to mourn over the decease of a Brother who might well be called the father of the Lodge: M. W. Bro. Thos. G. Ridout. He was as we have seen the second initiated into Masonry in the Lodge, and five several times held the office of its W. M. He was distinguished for his largeness of soul, and hid under an apparently rough exterior all the best feelings of a man and a mason. He was interred with full masonic honours Aug 1st, 5861. Perhaps the largest assemblage of the Brethren from every part of the Province ever witnessed in Toronto being present to pay this last mark of respect to departed merit. His memory will ever be green in St. Andrew's Lodge.

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The portrait of our late Brother which now adorns the wall of the Lodge Room, the humble tribute to his memory, of a century of the Brethren, will ever I trust be esteemed one of the most valuable possessions of St. Andrew's Lodge.

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Bro. John Paterson was installed as successor to Bro. McMaster in Sept. 5862, and held the office of W. M. till June 24th, 5864, when he was succeeded by Bro. James Bain.

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On the festival of St. John the Baptist 5866, our very worthy Brother the present W. M. Joseph Adams, M. D., was duly installed under circumstances of the most encouraging nature.

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The history of St. Andrew's Lodge well illustrates one of the most instructive lessons on the tracing board, the chequered nature of this life: sometimes it stood high on the mountain of prosperity, and

again was depressed in the vale of adversity. Persecution, obloquy, mismanagement, financial difficulty, have all from time to time beset her, but though these may have stunned her for a time, they have not succeeded in destroying her vitality, she only sunk to rise with renewed vigour, and I am full of hope that she is now again entering upon a season of high prosperity, and feel assured that the Brethren, proud of their ancestry, and feeling their responsibility as members of the mother Lodge of Toronto, will never disgrace their noble privileges; but seek by their example to do credit to that Lodge of which they have been admitted members.



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